



Reader,

IN this *Answer* to Master Gataker,
I conceive thou hast a taste of the
true *notion* both of the *sweetnesse* and
glory of the *Gospel*.

Imprimatur,

May 26.
1646.

Joh. Bachiler.



REASONS

FOR

Unitie, Peace, and Love.

With an

ANSWER

(Called *Shadows flying away*)

to a Book of M^r Gataker one of the
Assembly, intituled *A Mistake*, &c. and
and the Book of the namelesse Author call-
ed *The Plea* : both writ against me.

And a very short ANSWER, in a word, to
a Book by another namelesse Author, called
An After-reckoning with Master Saltmarsh;
and to Master Edwards his Second Part,
called *Gangrena*, directed to me.

Wherein many things of the Spirit are dis-
covered, Of Faith and Repentance, &c. Of
the Presbyterie: And some things are
hinted, to the undeceiving of people
in their present Ministers.

By JOHN SALTMARSH, Preacher of the Gospel.

Act. 7. 26. *Sirs, ye are brethren ; why do ye wrong one to another ?*

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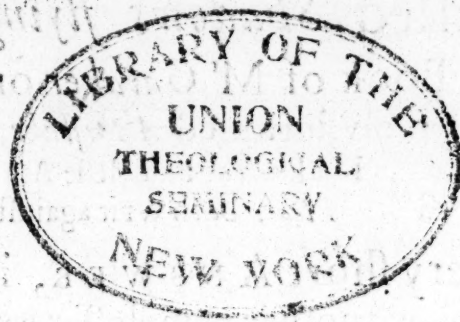
REASONS

FOR

OF THE PEOPLE AND LOVE

THE

WATER



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TO THE
Right Honourable,
The Lord Maior, Aldermen, and
the Common-Council of the City
OF
LONDON.

Right Honourable,



*Any who call themselves Ministers
and Prophets of God, accuse us
of Heresie and Schism before ye.
But we hope ye will take notice
they are but men as we are, and of
like passions with us; neither A-
postles, nor Prophets of the first Baptism, or gifts
of the Spirit. Yet if the Priests and Elders, or any*

The Epistle Dedicatory.

Oratour, as Tertullus, accuse Paul to Festus or Agrippa, he cannot but answer for himself.

I have but few words to speak to ye (Noble Citizens) That ye would in that Spirit which is of God, judge the Doctrines of men, and single them from Traditions, Customs, Councils, Synods Interests. Ye are bid to try the spirits whether they be of God, or no.

Try whether it be according to God, for some Ministers, and those not Apostles, to call others Hereticks who believe not as they believe : What will become then of the strong and weak Christian, of the children, fathers, and young men ?

Rom. 15. 1
1 Joh. 2.
13, 14.

Try whether they ought to preach to ye to suppress all but themselves; since they are not infallible, but may erre; and where is the Remedy then, if they erre? Who shall judge the Judges?

Try whether this make for unity of spirit, to allow no more fellowship nor brotherhood then in form and practice. And what will they have ye do if forms should alter? For States may change: England hath done so.

*Try whether this make for the glory of Christians, to persecute or banish (as they would have ye) all but themselves. May they not as well tell ye, that God hath made England onely for men of
the*

The Epistle Dedicatory.

~~The Presbyter~~ or one opinion to live in, and worship in: And where finde they that?

Try whether some by their daily Invectives from Puelle and Pulpit against Independents and others, bring not in the Popish Designe in another form, to divide the godly party, both Presbyterian and Independent, and so to ruine all.

Try if all such Doctrine as they now commonly preach and write to ye, resolve not it self most into their own interests, profits, place, power: And what doth the Scripture and Histories tell ye of that?

And now I have done; praying for ye

That ye may be still a free City, and not disputed by the miscelany of Logick and Divinity of some, into bondage.

That ye may be still populous, and not your streets growing with grasse through any unneighbourly Principle of Persecution, which must needs lose ye many, and much resort from this famous City, under the name of Hereticks, not letting such live beside them.

That ye may be a peaceable City, and not raised up and dashed by any breath of men against the other and greater part of your selves, the Parliament. England hath long enough broken it self against its

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The Epistle Dedicatory.

own walls : let it now be our strength to sit still, and to stand still and see salvation.

And since the Lord hath let the most of the successe of the Presbytery, which is so much desired, come thorow the hands of those and that Army whom they have told ye over often were Hereticks; let this be but taken notice on by ye, what God hath told ye in the successe of that Army; and I trust ye will never reward the Messengers by whose hands the Presbytery in a kinde came, by beating them out of doors. Thus rests he

Who would rejoyce in your
Peace, Prosperity, and
G O S P E L-unity,

J O H N S A L T M A R S H.



Reasons



REASONS for V N I T Y,
Peace, and Love.



I. He Nations and Kingdomes of the world shall bring their glory to *Christ*, and be at peace with all his, according to the Prophecies, *Isa. 11. 6, 7, 8. Revel. 21. 26. Isa. 49. 23.* And how happy is that Nation or Kingdome which shall be first in this truth, and have rather a peace of *Prophecie*, than *Policie*, a peace of *God*, than *man*. How happy shall this Kingdome be to fulfill any of this *Prophecie*, of peace to one another, and to the *Saints*.

II. That all Kingdoms, and Nations, and Princes, and People, prospered according to their love to *Christ*, and his: *Pharaoh* for *Ioseph*, *Ahasuerus* for *Mordecai*, *Artaxerxes* for *Nehemiah* and the people of the *Iewes*; and those Nations have been ever nations of *bondage* and *tyranny* to themselves, which became so first to the *Saints*.

III. That *Ierusalem* hath been ever a *burdensome stone*, and a *cup of trembling* to all that oppressed her, and the *stone* cut out of the mountain without hands, too mighty for all the *mountains* of the world: And the *blood* of the *Saints*, where-ever spilled, and where

Reasons for Unity,

ever found in *literal* or *mystical* Babylon, never left crying, till that very place had *blood* given them to drink, for in her was found the *blood of the Prophets*.

IV. That the true *Peace* indeed is more *spirituall* and *comprehensive* then men usually think it, and takes in severall *natures, nations, people, languages*, of every *tongue and kindred*; so, severall *spirits, consciences, judgements, opinions*; not a *Peace* only of *such or such an Opinion*, not a *Peace* only of *such or such a Society*, of *such, or such a Body*; not a *peace* of *Presbytery* only, nor *Independency* only, nor *Anabaptisme* only, but a *peace* of *All*, so far as that *all, or many* may be one, which is that *unity of spirit in the bond of peace*.

V. That true *Peace* is an enemy to all *selfish interest*, and *selfish preservation*, and *selfish unity*, or *selfish peace*; because that when *Unity, Peace, Preservation*, gathers up from that common interest *Peace* and *Unity*, to which they are appointed by the *law of Creation*, and *Institution*, and becomes only their *own*, and not *another's*, their *own peace*, their *own unity*, their *own preservation*, they breaking that *law of the Spirit*, and *Communion* of their first creation, each *perishes* in their single, private and unwarrantable way of *saving themselves*; And the eye saith unto the hand, *I have no need of thee*, and the head to the foot, *I have no need of you*.

VI. That there is no such impossibility of being one under *divers Opinions*, as we are made believe, no more then there was for those that *eat flesh*, and those that *eat herbs*, for those that *regarded a day*, and those that *regarded it not*, for those that used *milk*,

Peace, and Love.

3

milk, and those that eat *stronger meat*, for those that were zealous of the *Law*, and those that were more in the *Gospel*, to be *one*, or *together*, or to *please one another to edification*. Did Paul bid the *eaters of flesh* call the *eaters of herbs*, hereticks? or them that regarded a *day*, the others that regarded it not, hereticks? or them that were zealous of the *Law*, them that were of the *Gospel*, Hereticks? or thus, *Flesh-eaters*, and *Day-regarders*, and *Legalists*? as we do, *Presbyterians*, *Independents*, *Anabaptists*.

That there is so much in every one of these, wherein they appear to stand need of one another, the *Presbyterian* cannot say, I have no need of the *Independent*; nor the *Independent*, I have no need of the *Presbyterian*; nor either of them say, we have no need of you *Anabaptist*. For, the *Presbyterian* may need the *Independent*, because he is for a purer *Communion of Saints* then he; They both the *Anabaptist*, because he baptizeth Believers, as the *Apostles* alwayes did: They both the *Seekers*, because none of them have these Ordinances by the first pattern in the Word, as by *Apostleship* and *Baptisme of Spirit*: Nor these the *Presbyterians*, because there may be some gift, some power of the *Spirit*, some principle of *Administration* in them, which may help the *Body*, and the *Common-wealth*, or *Parliament*. All these, because they are all members of the same State.

VII.

That *Love* is the more excellent way revealed, then either the way of *Gifts*, or *Ordinances*, and therefore no gift or ordinance is to be preferred before love: Love neither envies, nor vaunts, nor behaves

VIII.

¹ Cor. 12. 31.
13. 2.

Reasons for Unity,

it self unseemly, but beareth all things, and hopeth all things: and this is that love which is of God, and extends it self as God, and comprehends and embraces men, not as *this man*, or *that man*, meerly, not as a *man* of this, or that opinion: but because it is love from the fountain of Infinite love, it flowes upon all, and hath a kinde of peace with all, and loves all: God is love, and therefore just and unjust, good and bad, are taken into something of him, seeing he giveth to all things life and breath, and all things: and the more this love is amongst men, the more they love as God, and the more large in love, and universall in love. That love which is only to *one kind*, is but low, narrow, and naturall, the meer love of creatures as creatures: but that love which can love those of other kinds, as *Presbyterian*, *Anabaptist*, *Independent*, is not that love of a creature only: so as the more we love any that are not as we are, the lesse we love as men, and the more as God.

IX. That the first and most glorious and spirituall unity is that of spirit; & therefore things that are outward, formal, & perish with using, nor any ordinance, were ever made an hindrance to that unity: let not Christians think they cannot be *One*, nor in any communion of spirit, till they be like one another in the *body* first, and in the *ordinance* first, which it may be they never shall be, for we see God hath hid outward Ordinances deepest from discovery; so as they that finde most, finde but *pieces* and *parcels*, and one one part, and another another part, and another another part, all finde not all, because all should not want one another, and we finde these things last, because there

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was lesse need : how many *hundred* yeares from *Christ*, and nothing of these : yet *Christ* was known, and some of the more spirituall *glory* of *Christ* : and if Christians should not be one, till they be like *one* another, how little would the *peace* be : even as little as that *unity* they contend for : and what *peace* would it be, but that of *flesh* and *form*, the *peace* of *Ordinances*, not of *Spirit*. I desire this may be considered, that according to the first pattern, the Baptisme of the Spirit, or Gifts and Ordinances, were *together*, never *asunder*, from the *Apostles* times to the *falling away* : and let there be a Word held out for Ordinances by themselves without the like Gifts, or else let us be in more unity of Spirit then we are.

Christians are truly so alike, and so *one* and the same, as they are one in *Christ* in *union* and *spirit*, one in *God*, as they partake of the *Divine nature* of the *Image of Christ*, as they are branches in the same *Vine*, members in the same *body* : so *God* loves all *his*, as they are of *him*, born of the *incorruptible seed*, being the glory of the *second Adam*, quickned by that *life*, that *eternall life* : *God* looks not, nor loves not, as men are *Presbyterians*, or *Independents*, or *Anabaptists*; we commonly love so, who begin to love at the *outward* man before the *inward* : *God* loves us first as in *Christ*, and loves us because in *Christ*, *God* loves according to the *figure* of himself in us, and so we should love one another, if we will love according to *God* : let *Papists* love *Papists* only, and *Prelates* love *Prelates* only, because they are so ; let us love according to that of *spirit*, we discern by the same spirit in each, according to that of love, faith, meeknesse,

X.

Reasons for Unity,

meeknesse, patience, purity, faithfulness, glory, which are the fruits of the Spirit: let us love, as we judge, and that is in spirit, as spiritually discerning according to fruits of righteousness and holiness, not according to this and that form which is carnall: for as he is not a Jew, which is one outwardly, no more is he a Christian which is one outwardly, circumcision and christianity is not of the letter, but of the Spirit, so as loving thus, we should not think nor speak against these, and these, because they are not Presbyterians as we are, because they believe not as we believe, and think not as we think.

XI. Were it not madness to fight, because we are not like one another in the *face, in feature, in complexion, in disposition*, in a word, because we are not alike in body? and what were it lesse to fight with one another, because we are not alike in the *Spirit, in soule, in judgement, in conscience, in opinion*? *If the whole body were the eye, where were the hearing? If the whole were hearing, where were the smelling?*

XII. The lesse we endeavour this *bond of peace*, the more we shall take in new *fuell* to our old *fire*, the more advantage and opportunity will be opened to let in the old remainders of the warre amongst us, which shall be as a train of powder to kindle us into new *contentions*; and thus new divisions will spring out from the ashes of the old, and those whom we *conquer* one day, will be *conquerers* amongst us another day, and we shall not know them from some of our selves, and all our victories and conquests will be but the enemies *designe* of *recruiting* our *misery*; they whom we subdue, finding
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the vein of *enmity* running through *Presbyterie* and *Independency*, will soon gird themselves to *battell* in those notions, and we shall never want enough of *Presbyterie* and *Independency*, till they undoe us after our own fashion: and if they cannot kill us as *Cavaliers* and *Malignants*; in this new way, they may kill us as *Presbyters* and *Independents*. And surely they will have so much *Iesuitisme* as never to let us starve for *Hereticks* and *Schismaticks*: the *Iesuites* run commonly over to the *Lutherans*, and rail there against *Calvinists*, and so they never want matter for *division* in *Germany*; it is the great designe of *Conclaves* and *Popish Councils*, to practise upon *States* in their own religions and *customes*, and to turn us back into *Popery*, by being *Protestants* amongst us, and to raise up new troubles by changing the old, and by transfiguring their *enmity*; *Satan* himself can be an *Angel* of light, when he cannot passe as a power of *darknesse*, and where works he thus but in the children of *disobedience*? And *Brethren*, let us not let our *enemies* in at *back-doors* of *Presbyterie* and *Independency*: let us not undoe our selves when God would save us: let us see that these *workings* are but the old designe in a new form.

The last reason is: People are not wholly undeceived in their present *Ministers*. And to that end consider,

XIII.

1. That these *Ministers* who tell them thus, and preach thus, are neither as *Aaron* was, nor as the *Prophets* were, nor as the *Apostles* were, nor have such an infallible gift, nor spirit of discerning, so as their words and sermons are no more to be believed them

Reasons for Vnity,

then the words of the Scripture proves, and people are to try all, and to try spirits, and so trust, and now (friends) not believe *Sermons* too suddenly, because their *Sermons* are not very *Scripture*, but *interpretation* to their light, & light may be darkned with carnal reason and interest.

2. That these Ministers who preach so for *Presbytery* through *blood* and *persecution* now, did but a few years since preach as confidently for the *Service-book*, for *Bishops*, or against the *Presbyterie*, and our *Brethren of Scotland*.

3. That these Ministers that preach nothing but *Presbyterie*, *Government*, and *Divine right*, yet never tried it in their *lives*, nor *lived* in the experience of it, but have it by *report*, and by *Idea*, or *model*, or *Landskip* from other Countries, and some specious *Scriptures*.

4. That these *Ministers* who would presse the *Covenant* against *Poperie* and *Episcopacie* root and branch, yet will be content, though *Bishops* be unlawfull, to say the *Bishops* hands which ordained them are not; and that *Bishops* could make them *Ministers of Christ*, though they were *Antichrist* themselves, and that *Episcopacie* could make a lawfull *Ministry*.

5. That these Ministers who preached against *Deans*, and *Archdeacons*, and *Prelates*, as unlawfull, can be content very well with their *maintenance*; their *tythes* are not *popish*, nor the *profits* nor *revenues* are not against *Covenant*: (people) look a little into these men, that hold there is no *papery* in any thing that makes them *rich*, or *maintains* them: is this

Peace and Love

9

this the doctrine of the *crasse*, and *self-denial*?

6. That these *Ministers* who preached against *Pluralities*, yet now a *mastership* of a *Colledge*, and a great *Living* or two of some hundreds a year, with *Chaplainships*, as they commonly have, and two or three great *Lectures* in conjunction with a great *Living*, is not *Pluralitie*, nor must be accounted so. Nay, for a *Presbyter* to have two *livings* is no *plurality* now, but for a *Bishop* to have them is undoubtedly so. By the same tenure the *Prebiter* formerly lived at *Court*, and in *Lords houses*, and held *Livings*, as they in the *Assembly*, now, by their attendance there,

Mr. Seaman,
Mr. Vines,
Mr. Segwick,
&c.

7. That these *Ministers* who pretend to so much *light* and *certainity of truth*, yet after two years *reasoning* and *proof*, have not been able to prove their way of *government* from *Scripture*, so as there are so many excellent *Queries* propounded from the *Honourable Parliament* which lye unanswered, unless the *Ministers* intend to resolve the *Parliament* some other way, by making the *tumults* more, and their answers less, for their *books* and *Sermons* speak no less. Was ever *Reformation*, but where the *Red Dragon* is in the *Pulpit*, preached for in so much blood? And I pray (friends) are all things so true as they tell you, our *greatest* and *wisest* *Councell* can see no such thing in it yet, and since you expect your *Government* from the *Parliament*, I pray go not before them in your *judgements*, but stay and examine as they do.

8. That the *mystery* of the *papist* *Ministers* hath ever been to lead the people, and stir up the people,

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Reasons for Vnity,

either by *merit*, or *martyrdome*, or *ministry*: and therefore the poor soules of England had given away all their lands once to Monks and Fryers, and would all fight for the Holy Land, and the Kings and Princes their power to do with as they pleased: and all was, as the Priest said, for Religion too, all as the Holy Church said: and now *merit*, *martyrdome*, and *ministry* carry all before them yet, in some measure, though not in so much: England hath seen so much, as to take much of their lands again, and tythes again from the Ministry; and the Parliaments have seen so much, as a little to debate Religion with the Synods: and this Parliament hath seen more, by how much they have reasoned, disputed, queried with their Ministers: When did ever England see so much liberty before: when durst Parliaments talk with their Ministers till now? And (friends) let not the old Popish things of *merit*, *martyrdome*, and *ministry*, carry us away as they did. I remember an excellent saying reported of General Lesley to our Nobles and Gentry, when they were ready to fight for Bishops, to this purpose, *Shall we lose our blood for so many fat Swingers?* And I pray, are not these the Sons of the Swingers according to ordination, ordered and called by Bishops? Is our blood too good for Bishops, and not for Presbyters, as some think?

9. That these Ministers who seem to close with those whom they so lately called, and preached against as *Malignants* and *Cavaliers*, yet cannot love them, or use them otherwise then in designe to help up with the Government, and then leave them, and persecute them under the same notion with us as *heretics*,

Peace, and Love.

II

ticks, using them now, as the *Israelites* did the *Gibeonites*, as *hewers of wood*, and *drawers of water*; and then what will become of these poor *soules*, who having helped up the *Presbyters* into the room of the *Bishops*, to be sure they shall neither have *Common-Prayer-book*, nor *Surplice*, nor *Bishops*, nor *Sacraments*; for the *Directory* shall keep out the *Common-Prayer-book*, and *Presbyters* shall keep out *Bishops*, and *Elders* shall keep out all *Communicants* of such and such *finnes*, and *Vniformity* will keep out *Conformity*: And if ye hope for better, by the *bustle* and *differences*, and *sideings*; *Issues* and *successe* are in *Gods hand*, not in *ours*: Ye may know when ye *begin*, but not when ye *end*, and they will be first in the *Presbyterie*, before ye in the *Prelacie*. Therefore consider things.

10. That these *Ministers*, though some of them were old *Non-conformists*, and have a *power of God* in them, (which I desire to love under any form) yet according to their *Intrests* they are not so, nor to the *flesh* they are not so, and it is their *old man* I write against, not their *new*; so far as they are *men*, and so far as they are *persecutors*, so far as they are *lovers of gain*, not of *godlinesse*, so far as they are *accusers of their Brethren*, so far as they are in the *form of godlinesse*, not in the *power*: Therefore consider, these men are not all *spirit* and *truth*, we are not to call one of them *Iupiter*, nor the other *Mercurius*, They are *men of like passions* with us, and ye; and the worst I wish (saving their humour of *Persecution*) is, that the *Lord* would make them love us in the *spirit*, and we shall in all love allow them their *form*.

FINIS.

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TO MR. GATAKER.

S I R,



I hope I shall answer all things material in your Book: but your *Margin* I shall not meddle with: I observe you commonly in all your books fill that with *things*, and *Authors*, of little value to *Christ crucified*: As in your *last leaf*, where you quote *Sophocles* the *Poet*, comparing your self to an old promising *horse*. I should not rebuke your years, but that I find you *Comical* and *Poetical*: and for my part, I am now ashamed to own those *Raptures*, though I am young, having tasted strains of a more glorious *Spirit*: how much more you that are old, and call your self a *Divine*, ought not to have any fruit in those things.

I hope I shall be in no more passion with you, than with your Brother of the *Assembly*, Mr. Lee. I write to edify, not to conquer, nor to teach others, but that we may be all taught of God.

John Salemasfb.

TO THE AUTHOR OF THE PLEA for the Congregational, or (as he should have said) Parishional Government.

S I R,



Word to you the *Author* of the *P.L.E.A.* You have so entangled and wrapped your self in the *Congregational* and *Church Principles*, as if you meant to engage me at once against your *Presbyterie*, and the *dissenting Brethren*. But that *Spirit* which makes me oppose you, makes me discern your *design*, and so I hope I shall single you from them: though you have clothed your self in their *Apologetical Narration*, yet I must deal with you as your self, and your *Brethren* not as theirs; and it is but a little I have to say to you. But why no Name? Is your *Divine Right* so questionable, that you will not own it? or are you one of them that sit too near it, to commend it with open face, and think you may better, and more modestly do it in disguise. & with out a name? had I not some reason to suspect it came from some of that sort, I had passed it by with as little noise as it came abroad. And I have but little to say to you now: I cannot stand long wrangling, in things that grow clearer and clearer every day; For the *Day breaks*, and the *Shadows flee away*.